in many an otherwise good man. Before our pilgrim, thus gifted with self-control and a grim determination, such moments,—such wasteful modes of *liie—apadravanti,* fly away. The third stage of the journey is a river named *Vijam,* "free from senility," which when crossed, gives one perpetual youth, entire freedom from indolence and despondency. *(t Tarn manasa atyeti,*—the pilgrim crosses the river by dint of his will-power. He is then said to be freed from both his merits and demerits,—merits which make egotistic men proud of their achieve-ments, and demerits which weigh them down with the thought of unrelieved and unmixed evils. The pilgrim's dear ones are said to take possession of the former and his enemies the latter. The fourth and final landmark of the route is *ilyobrikshah,* a tree named the * earthly'. Even when in a comparatively advanced stage of the spiritual life, one feels he is not fully spiritual. An idea that the world is earthly, material,—that there are things in it which have no spiri-tual end or purpose,—still haunts him. We cannot reach the divine city until this practical materialism is entirely got rid of and the world is seen to be spiritual, divine, through and through. As soon as the pilgrim-soul attains to this view of the world, *tf Tarn Brahma-^andhah Pravisati* '—the odour of God enters into him. He does not yet directly see God and his abode, but he feels that they are very near. Spiritual endeavours lose the weariness with which the un-

spiritual go through them. They become attractive and lead the aspirant with the promise of a rich and yet unseen enjoyment. The divine city is now very near : the next march takes him directly before

The divine City is called the *Salajya Samasthanam.* Samasthanam means ( City '. The commentator explains ( *Salajya* ) thus.—having reservoirs of water with banks as high as bow-strings equal to *sola* trees, that is, as we understand, very deep tanks such as may not be dried up even in the hottest seasons. A true City of God must indeed have such reservoirs with an inexhaustible supply of drink for thirsty souls. However, as the worshipper enters the holy City, *"Tarn Brahmarasah-pravisfati* ^—the flavour of Brahman enters into him. He directly tastes the presence and loveliness of God. His foretaste of the sweets of true worship is turned into direct experience. Henceforth everything pertaining to God is delightful to him. Grace takes the place of law. But there are degrees in directness also. The divine City is entered, but not yet the divine abode, the holy of hohes. Before that, all forms of mediation must be got rid of. Even in what seem very deep and sweet devotions, the thought of human teachers and leaders,—'those who have helped men to draw near to God,—is